



# METHODIST PROTESTANT.

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## RELIGIOUS.

*For the Methodist Protestant.*

A SHORT SERMON BY A LAYMAN.

*Godliness is profitable unto all the things, having promise of the life that now is, and of that which is to come. 1 Timothy, 4 Chap. 8 verse.*

The religion of Jesus Christ differs essentially from all other systems of religion which have been propagated in the world. Like its author, it is perfect—affording to the believer the highest enjoyments of which the mind is susceptible on earth, and the full assurance that these joys are but a prelibation of those felicities which are in reversion for the saints of God, and which are to be consummated in eternity: and while it enjoins duties, the performance of them, is the christian's greatest pleasure, and highest interest.

The history of communities and the experience of individuals abundantly prove that all other systems of religion are manifestly defective. The worshippers of idols, cannot in the nature of things produce any permanent feeling of delight by their devotions, because the object of their adoration, has not the power to infuse the principles of piety into the soul—to impart any feelings of pleasure to the heart, or to enkindle a pure flame of sincere love, gratitude and devotion; and consequently such worship is neither profitable to the soul, nor to the body. But this is not all. Every system of religion, except the christian, is sectarian and local. Before the coming of Christ almost every nation had its own peculiar Deity, whose protecting care extended to those only by whom he was worshipped, and hence bigotry, and a want of brotherly kindness were the natural consequences, as no man could be expected to exercise charity towards those who were not loved by the God whom he served.

In order therefore, to banish from the earth all such contracted views, which tend alike to error and to misery, God manifest in the flesh—in the person of Jesus Christ came into the world, and by precept and example, established a system of religion, not only pure in its morality, but universal in its extent—requiring the obedience of the life, and the undivided affections of the heart to be rendered unto him—the only true God of religious worship, by every accountable being—and that mankind should cultivate universal love, the one to the other, as well from the consideration of their common parentage, as their spiritual brotherhood—being all made of one flesh, and all partakers of the general redemption of Jesus Christ, who was once offered as an atonement for the sin of the world.

The deep solicitude felt by the human family to attain to a state of happiness is the most conclusive evidence that man was made for enjoyment, but doubting the truths of revelation, how few there are, who seek for happiness in the way in which it can only be found. Infidelity, the bane of human felicity, distrusting the providence and goodness of God, at present, as in former times, is ready to say “which is the almighty that we should serve him, and what profit should we have, if we pray unto him?” to which inquiry, whether, it be made by the open infidel, or the inquirer after truth, the Almighty has furnished the answer contained in our text—“godliness is profitable unto all things, having the promise of the life that now is and of that which is to come.

As before remarked, man was created for enjoyment; and it may be laid down as an incontrovertible position which addresses itself to the common sense of all, that *that*, which is most conducive to his happiness may, strictly speaking, be considered the most profitable—as nothing can be truly so, that does not bring happiness.

We admit the man of taste and of cultivation may be

fascinated by the charms of nature—that he is capable of experiencing a mental luxury, not known to the ignorant when contemplating the works of creation. Such an individual in viewing the landscape spread before him with all its rich garniture—in beholding the animal creation in sportive innocence partaking of the bounty of heaven—in regaling himself with the sweet perfumes of the surrounding foliage—and, at the close of a soft and silent summer day, in beholding the resplendent beauties of those orbs which, by an almighty hand, were set to rule by night—cannot be otherwise than charmed and delighted. And such scenes, to such an individual, we admit also have a tendency, to soften the heart, and to soothe the affections, amidst the turmoils of our earthly pilgrimage—although no abiding motion of vital piety to God may reign in the heart. But these feelings and momentary raptures are but the pleasures of time and sense—and consequently are as short lived as the scenes which excited them. But the comforts of religion to the godly man are not so fading and evanescent. If he be a man of mental cultivation, as well as of grace, he can view the scenes of which we have been speaking, with far more delight than he possibly can, who is not under its influence. And those changes in nature, which the revolutions of the seasons produce, so far from destroying his peace, only elevate his thoughts and his affections to those more permanent delights, where the enchantments of paradise shall be unfolded to full vision and joyful fruition.

But we repeat it—godliness has the promise of the life that now is. It needs not, that the joys of eternity be spread before the mental vision to give to its possessor the most lasting comfort. There is in piety a present and an intrinsic good—and the soul under its influence feels a joy that surpasses all earthly pleasures. It gives a quiet and calmness to the mind, which buoys it up amidst the waters of affliction and the perplexities of life: and while the pure flame of heavenly love shall burn upon the altar of the believer's heart, exciting to holy and devotional exercises, his happiness will increase in the same degree that he grows in grace and in the knowledge of our Lord and Saviour Jesus Christ—for there is nothing in the wide range of human observation or experience so well calculated to fascinate the mind, to improve the heart, and to comfort the soul as godliness, or vital piety.

The truth of our text, stands in bold relief in the history of the pious of every age—for no good thing will the Lord withhold from them that walk uprightly.” If we cast our thoughts back to the flood—we read of a pious Noah and his family saved from destruction, while the rest of mankind were destroyed, because of their sins and wickedness. Noah, quiet and serene within his ark, hears the raging of the waters above, and the dashing of the waves beneath, but fears no evil—he knew that the God whom he served neither slumbered nor slept. We read of a godly Lot saved from destruction at Sodom; and a faithful Abraham preserved from sacrificing his son Isaac. We read of the pious widow of Sarepta, and her son about to die with hunger—without a murmur escaping her lips; but in this extremity she found that the righteous are not forgotten. God sent the Prophet Elijah on the wings of mercy to relieve her wants, and her necessities. The devout Anna, and holy Simeon were blessed abundantly in their religious enjoyments, and when they saw the salvation of God, they poured forth the effusions of grateful hearts, in transports of praise. The piety and faith of Jairus, and of the widow of Canaan, caused the Lord to restore to life the daughter of the former, and the latter to health: and while their respective wants were relieved, the history of these facts, is calculated to give vigour to our faith, and assurance to our hopes. The same faith, piety, and zeal, which possessed the hearts of these wor-

thies, if exercised by us, would, there can be no doubt, secure to us, an abiding peace and quietude amidst all the calamities of life, and the inundations of evil.

Time will not permit, to give any thing like a sketch of the many instances in which the special providence of God has been manifested to the pious in every age, and the few instances which we have presented to your notice are sufficient to prove that the mountains shall depart—and the hills be removed, but the kindness of the Lord shall not depart from his people.

But godliness has the promise of the life that is to come. Yes my brethren—there remaineth a rest for the people of God; but the nature of that rest we shall not be able fully to comprehend until brought to the experience of it—Even St. Paul, with all his privileges, and powers of conception, when aided by divine inspiration; was not able to elevate his thoughts to the majesty of the throne—eye hath not seen nor ear heard, neither have it entered into the heart of man, the things which God hath prepared for them that love him.

There is a day coming when God will discern between the righteous and the wicked; between those that serve him, and those that serve him not. It will be a day of triumph and of rejoicing to the godly; but a day of horror and dismay to the wicked. At that day the trump of God is to be sounded, and the shrill note that time shall be no more, will not only be heard by the living, but it will awaken the dead from their silent slumbers—at whose rising the earth's surface will move and be agitated by the struggle of living matter—every clod will breath into life, and from every hill, and every valley, emerge human forms destined for immortality. Then shall the elements melt with fervent heat, and the earth, and all the works therein shall be burnt up.

Then shall the trump of God sound a still more awful and solemn peal—such an one, as was never heard before in the heavens above, or in the earth beneath—arise ye nations, and come to judgment. The righteous will appear in trembling hope, but the wicked in dread despair. The books will be opened—the names of the godly will be found written in the lamb's book of life, and they will hear the welcome sound from the lips of Jesus, come ye blessed of my father inherit the kingdom prepared for you in the mansions of eternal rest. In the days of your probation, you feared me and kept my commandments—you loved me, and trusted in my promises, and in my atoning merits; enter into the joys of your Lord. But to the wicked he will say, depart from me ye cursed into everlasting fire prepared for the devil and his angels—I called, but you refused—I gave you my word to be as a light unto your ways, and as a lamp unto your feet; but you refused the light. I commissioned my servants to warn you of your danger, and to assure you that godliness was profitable both for time, and eternity; but you would not believe. I knocked at the door of your heart, by my holy spirit, but you refused to open. My servants wept over you, and entreated you to ground the weapons of your rebellion: but you regarded not their tears, nor their sorrows—henceforth therefore, they shall be comforted with the joys of eternal life; but “indignation and wrath, tribulation and anguish” are to be your portion forever.

We have thus presented to view some of the advantages of godliness, and the wages of sin—the former secures our present peace, and leads to everlasting life and bliss—the latter, is but an unsatisfying portion in time, and the end thereof is eternal death and misery.

That we may die the death of the righteous, let us in all faithfulness and diligence live their life—then we shall come to know in all fullness and joy, the great advantages of godliness.

The smallest act of virtue is of more value than the exercise of the greatest talents.



## ECCLESIASTICAL.

For the Methodist Protestant.

## AN IMPARTIAL OBSERVER.

"The annual Conference (shall be) composed of all the ordained itinerant ministers belonging to the district; that is, all ministers properly under the stationing authority of the Conference; and of one delegate from each circuit and station for each of its itinerant ministers; provided, however, that every circuit and station shall have at least one delegate." Constitution, Art vii. S. 1.

A very intelligent and leading member of the Society of Friends—one well acquainted with the economy and history of Episcopal Methodism—some of whose connexions are among the most estimable members of the Methodist Protestant Church—admires no part of the doings of the late General Convention more than the section above quoted. He seemed to be at a loss to express his admiration of the wisdom of this arrangement; it so fully unites, equalizes and harmonizes the ministry.

This section constitutes all ordained itinerant ministers members of the Conference—and it admits all ordained ministers to the privileges of the itinerancy, as members of the Annual Conference. So that, all the degradation and just complaining of that invaluable class of ministers, heretofore denominated "local preachers," are at once, and forever excluded—if they will so have them—yet not without their consent. No one is compelled to become a member of the Annual Conference. A minister may choose to dispose of his own labors—and, of course, he will refuse to be under this stationing authority. He is free to do so.

He is the last man to complain of this arrangement. He disdains to exercise authority over others, to which from others, he will not submit.

To those who, in this cause, devote themselves wholly to the ministry, let us render help—all help. Let them go with our prayers and our blessing, sowing the seed of righteousness all around—and let the home cultivators see to it, that the evil birds do not devour it, nor the hidden canker worm destroy it. This is precisely the arrangement that our church needs—this union of the cultivators of our Lord's vineyard. Wisdom pervades the provision. Evil passions, or old prejudices, may not so discern; but the experience, to come, shall decide.

What more righteous, than that the minister who for years has set himself apart for the service of the church, should, when made to cease from extended labors, settle down in all his ministerial functions and respectability,—not lacking an item of any thing—serving still, as he is able, by preaching at home the same gospel he preached abroad. This is so like the primitive times, when, as yet, itinerancy was not the qualification of masters and rulers over the Lord's heritage. When Paul, and Silas, and Peter and Luke, and Mark, and Barnabas, were all laboring in conjunction; and that too on a perfect parity in all things, excepting an executive apostolic authority vested in the twelve and in Paul. Executive power must be somewhere: who so proper to exercise it as those wholly devoted to the ministry? This is the only difference between our ministers. In our economy, there are no bloated superiors; nor shrivelled inferiors—each may do all the good which gifts and grace prepare him for. Let gifts, and grace, and fruits distinguish any one. So they should. So they must. Extrinsic distinctions are nothing worth. S.

For the Methodist Protestant.

To those reforming brethren in the ministry, who, holding the principles of the Methodist Protestant Church, have not united themselves to it.

Dear brethren,—Permit me to offer a few reasons which, I think, should influence you to throw the whole weight of your talents, character and influence into the scale of reform.

I take it for granted that you are satisfied, that the constitution and discipline of the Methodist Protestant Church, happily combine evangelical principles, with mutual rights and christian liberty, and, consequently, that the church is based upon the truth.

It is your duty to unite yourselves to it.

1. Because you are under obligations, as the ministers of Christ to publish, support and defend the truth, to your utmost ability.

2. Because it would have a happy influence upon your own minds. That influence which is inseparably connected with a consciousness of virtue, integrity, and decision of character. Bondage has a tendency to contract, deform and paralyze the mind; liberty to expand, enlarge, ennoble and dignify it.

3. Because it would promote your usefulness. In proportion to the influence of christian liberty upon your own mind, would your qualifications for usefulness be enlarged.

There is, probably, no church in America, that presents such an unbounded field of usefulness to ministers, as is presented by our Zion.

4. It would promote the happiness of the church. Surely, if ever she will need your labours it is now, in her infantile state; while thousands are stretching out their hands, and crying for help: yea, for the bread of life. It is now, while she is weak and feeble, and surrounded by the armies of her numerous, powerful, and well disciplined foes. If ever these United States needed help, it was, when the generous, the brave Lafayette espoused their cause, and identified his fortune, his talents, his character, and his all with their success.

Have you courage? have you christian patriotism? have you talents? have you weight of character? in the name of goodness let them all be embarked in this glorious enterprise. It is the cause of liberty; it is the cause of truth; it is the cause of God. It will, it must ultimately triumph. In the name of God come up to the help of the Lord against the mighty.

5. Because it would promote the happiness of the world. Every minister has more or less weight of talent and character. If that weight is thrown on the scale of truth and liberty, in proportion to that weight, will be added to the scale of general happiness.

Did we always realise the influence that our talents and character will have upon the present generation, and upon millions yet unborn, we should be tremblingly alive to the consequences. Are you willing to rivet the chains of ecclesiastical despotism upon the hands of millions; then stand and look on as idle spectators, and with indifference behold the contest.

But if you would see your children free—if you would commit, unimpaired, to posterity the liberty, and the blessings we enjoy, then come forth, gird on your armour, and, in imitation of our fathers, pledge your fortunes, your lives, and your sacred honour, in defence of reform. M.

## CORRESPONDENCE.

## AN APPEAL TO THE CHURCHES.

MR. EDITOR:

The glorious tidings which meet our eyes and cheer our hearts in the religious journals of the day, are the precursors of the dawn of that glorious period "when a nation shall be born" of God "in a day."

The spiritual watchmen of Jerusalem, are proceeding around the walls of Zion, they are sounding the alarm to those who are at ease therein; they are charging home upon the house of Israel their sins, whilst they fail not to shew the house of Judah their transgressions.

The Lord dwells now indeed in his earthly sanctuaries, sinners tremble in his presence, and hypocrites are made terribly afraid. His word is rendered powerful by the agency of the Holy Spirit, to the dividing between "the joints and the marrow."

O it is becoming a sin killing and soul reviving season; those who were indeed dead in trespasses, and sins, are now made alive unto God, by grace through faith in Christ Jesus. Many of the ministers of God's sanctuary, particularly in New York, appear to have solemnly vowed unto the Most High, that for Zion's sake they will not hold their "peace, and for Jerusalem's sake" they "will not rest until they see the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

What has been the effect of this zeal for the cause of Christ in the city of New York alone? We are informed that in a few weeks, upwards of one thousand persons have obtained the personal knowledge of Christ Jesus, formed in their hearts the hope of glory.

What means have the ministers and membership of the several different churches employed?

They have fasted; they have prayed; they have risen early, and in an embodied capacity, appeared in the house of prayer at the dawn of day, and that during an intensely cold season; they have mortified the flesh; they have been instant in season, and out of season; they have been agonized before the throne of divine grace, crying in supplications strong as death, O Lord revive thy work! In wrath remember mercy! Spare thy people, O Lord, and give not thy heritage to reproach!

The ministers have, indeed, "wept between the porch and the altar." The Lord out of heaven has heard, accepted and answered their ardent prayers! He filled the souls of the hungry ones with living manna from the throne. Their cup of rejoicing was full to overflowing. His arrows of convicting grace, have penetrated

many, heretofore, impenitent sinners; they have been smitten to their knees, from which they have called mightily upon God—saying, Lord save or I perish! O save or I sink into hell! The waters of contrition have suffused their faces, whilst with the deepest grief, they have lamented the magnitude and the turpitude of their transgressions.

And oh, the high and the lofty One, who inhabiteth eternity, and whose name is holy, who dwelleth in the high and the holy places, has indeed looked upon the lowly, and contrite ones. He has given the oil of joy for mourning, and the garment of praise for the spirit of heaviness! His spirit has testified with theirs, that they were born of God.

Happy are ye, faithful heralds of the cross! Happy are ye, living and faithful members of the church, in having the pleasure of the Lord thus to prosper in your hands! Happy are ye, who through their instrumentality, have been plucked as brands from the burning—and especially happy must ye feel, ye servants of the living God, who have laid aside your sectarian views and feelings, for the glorious purpose of piously co-operating and labouring together in each others houses of worship for the salvation of the souls of your fellow citizens. You have the prayers of hundreds far distant from you in the flesh, that your union may increase yet more and more—that your efforts may prove mighty through God, to the pulling down the strong holds of sin, the flesh and Satan—and that together, you may arise in the morning of the resurrection, and shine, as stars in the heavens, for ever and ever.

I cannot close, Mr. Editor, until I shall have said, in my judgment, were the christians of other cities as deeply engaged in prayers, self denial, and heavenly union in heart and effort as our brethren in New York, that we also should see "the goings forth of the Lord" in the midst of our congregations—and we too should behold the pleasure of the Lord prospering in our hands.

O are there no leaders in our Israel, to come forth in the spirit of the captain of their salvation to marshal the hosts of God's elect, and with them besiege the throne of divine grace for an outpouring of his spirit upon the churches, and for the salvation of our friends and fellow citizens, who remain "hair lung and breeze shaken over the" gulph of perdition?

Awake ye legates of the skies, awake! Arise, ye professed members of the church of the Lord Jesus!

Great is the contest to which ye both are called, and great is the victory, ye are expected, through grace, to achieve.

A BALTIMORE MEMBER.

For the Methodist Protestant.

MR. EDITOR:

Portage, March 11, 1831.

Sir,—I attended our first Quarterly Meeting in this district, for this conference year, on Saturday and Sabbath last, in Batavia county of Genesee.

Notwithstanding the almost impassable state of the roads, our place of worship was crowded to overflowing.

The preachers seemed much engaged, and on Saturday, and especially at evening, there were evident tokens of good.

The lovefeast on Sabbath morning, was peculiarly lively and interesting. The sermons on Saturday and Sabbath seemed to take a deep hold on the hearts of the congregation. At the sacrament the divine spirit seemed to be poured out in copious effusions. Saints were made to rejoice, and sinners to weep.

It was truly an interesting scene, to behold Presbyterians, close-communication Baptists, and Episcopal Methodists kneeling at the altar with Methodist Protestants, to commemorate the dying sufferings of their common Lord. Truly we were made to sit together in heavenly places in Christ Jesus.

After the sacrament, the congregation was dismissed, with the usual benediction, but scarcely an individual was willing to leave the consecrated place.

Discovering an unusual seriousness resting on the countenances of a number of hearers, the superintendent of the circuit, gave the invitation to mourning penitents to gather round the altar of prayer; on which, ten precious souls came forward, with melting hearts and weeping eyes, for an interest in our prayers.

It was truly a time long to be remembered.

Our brethren in that section have incorporated a Methodist Protestant Church under the statutes of the state, and they intend to build a church for divine worship, this season.

Our new constitution and discipline are, in general, well received in this section. Indeed, I have not heard one objection, of any importance, brought against them, either by the old side or new.

Respectfully, yours,

ORREN MILLER.



West Wareham, Mass. March 5, 1831.

DEAR BROTHER,—I refrain this morning from my usual excursions for the purpose of throwing before your readers a cursory view of the triumphant ingatherings of the Redeemer through this section of his vineyard.

A little more than a year ago, the dangerous ease of our Zion was happily disturbed by shouts of praise from a number of souls just set free from the law of sin and death. Before spring was over there were more than thirty converts. Through the summer nothing more was done apparently, than laying the foundations of a small meeting-house, thirty-five by thirty feet. This is in the edge of Rochester. Last fall a wider cloud of mercy began to gather. The last of November one soul found the pearl of great price. A month after a score of new converts could talk of regenerating power; another month, and that number twice told could rejoice in pardoning love: and now there are upwards of one hundred new converts. The work is still progressing: a great religious influence is going forth. O, may it spread through all nations, till he, whose name is the Holy One, shall find a dwelling place in every heart.

So prays your servant in the ministry,  
L. D. JOHNSON.

### SELECT EXTRACTS.

#### DIFFERENT STYLES OF THE PROPHETS.

All the sacred writers, inspired by the same Spirit, treating the same subject, acting under a divine influence—each uniformly exemplifies, in the peculiarity of his style, the character of his mind. Who can fail to perceive that the character of the mind of Isaiah was sublimity. He is always an eagle in his flight—never losing sight of the sun—never stooping in his majestic career. Stripped of his poetical garb, and arrayed in the plainest dress by a literal translation into another language than his own, his book retains its grandeur, alloyed, yet easily distinguishable; and he moves with a princely port, under all the disadvantages of an humble investment.—The mind of Jeremiah was cast in the mould of tenderness. Far less sublime than the prophet who preceded him, he is much more pathetic; and it is impossible to read the language in which he deplores the ruin of his country, without feeling our hearts melted, and mingling our tears with those of the patriot.—Ezekiel, possessing neither of these qualities to the same extent as the others, is distinguished for the force and fire of his appeals. Neither of these is greater than the other as an inspired writer; all were influenced by the same spirit of truth—all were clothed with the same authority—all demanded the same submission to their awful messages: but each displayed the quality of his own mind in the character of

#### VALUE OF THE BIBLE.

The Scripture is suited to every capacity. It is a ford wherein a lamb may wade, and an elephant swim; and herein is the infinite wisdom of God seen, in wreathing together plain truths with obscure, that he might gain the more credit to his Word, by the one instructing the ignorance of the weakest, by the other puzzling and confounding the understanding of the wisest. This also adds a beauty and ornament to the Scripture.

As the beauty of the world is set off by a graceful variety, so is it in the Scripture. There are sublime truths, that the most aspiring reason of man cannot overtop, and there are more plain and easy truths, in which the weakest capacity may converse with delight and satisfaction. No man is offended with his garden for having a shady thicket in it; no more should we be offended with the Word of God, that among so many fair and open walks, we here and there meet with a thicket, that the eye of human reason cannot look through.

#### THE SUBLIMITY OF THE SCRIPTURES.

Is it bigotry to believe the sublime truths of the Gospel with full assurance of faith? I glory in such bigotry: I would not part with it for a thousand worlds: I congratulate the man who is possessed of it; for, amidst all the vicissitudes and calamities of the present state, that man enjoys an inexhaustible fund of consolation, of which it is not in the power of fortune to deprive him.

There is not a book on earth so favourable to all the kind, and all the sublime affections, or so unfriendly to hatred and persecution, to tyranny, injustice, and every sort of malevolence, as the gospel. It breathes nothing throughout but mercy, benevolence and peace.

Poetry is sublime, when it awakens in the mind any great and good affection, as piety, or patriotism. This

is one of the noblest effects of the art. The Psalms are remarkable beyond all other writings, for the power of inspiring devout emotions. But it is not in this respect only that they are sublime. Of the divine nature they contain the most magnificent descriptions that the soul of man can comprehend. The hundred-and-fourth Psalm, in particular, displays the power and goodness of providence, in creating and preserving the world, and the various tribes of animals in it, with such majestic brevity and beauty, as it is in vain to be looked for in any human composition.

Such of the doctrines of the gospel as are level to human capacity appear to be agreeable to the purest truth and soundest morality. All the genius and learning of the Heathen world, all the penetration of Pythagoras, Socrates, and Aristotle, had never been able to produce such a system of moral duty, and so rational an account of providence and of man, as is to be found in the New Testament.

#### FOLLY OF INFIDELITY.

And is it possible that you\* should think so highly of your performance, as to believe that you have hereby demolished the authority of a book, which Newton himself esteemed the most authentic of all histories? Which, by its celestial light, illumines the darkest ages of antiquity; which is the touchstone whereby we are enabled to distinguish between true and fabulous theology, between the God of Israel, holy, just, and good, and the impure rabble of heathen Baalim; which has been thought, by competent judges, to have afforded matter to the laws of Solon, and a foundation for the philosophy of Plato, which has been illustrated by the labour of learning in all ages and countries; and been admired and venerated for its piety, its sublimity, and its veracity, by all who were able to read and understand it? Nor have you gone, indeed, through the wood with the best intention in the world to cut it down; but you have busied yourself merely in exposing to vulgar contempt a few unsightly shrubs, which good men had wisely concealed from public view. You have entangled yourself in thickets of thorn and brier; you have lost your way on the mountains of Lebanon, the goodly cedar trees whereof, lamenting the madness, and pitying the blindness, of your rage against them, have scorned the blunt edge and the base temper of your axe, and laughed unhurt at the feebleness of your stroke. The bible has withstood the learning of Porphyry, and the power of Julian, to say nothing of the Manichean Faustus. It has resisted the genius of Bolingbroke, and the wit of Voltaire, to say nothing of inferior assailants; and it will not fall by your force. You have barbed anew the blunted arrows of former adversaries; you have feathered them with blasphemy and ridicule; dipped them in your deadliest poison; aimed them with your utmost skill; shot them against the Shield of Truth with your utmost vigor; but, like the feeble javelin of aged Priam, they will scarcely reach the mark—will fall to the ground without a stroke.

#### THE WISDOM OF GOD.

Man had apostatized from God: had yielded to the seductions of the great Deceiver; had pursued a career of most daring rebellion against the majesty of heaven. The divine warnings he had disregarded; the divine goodness he had most ungratefully abused; the divine laws he had violated; the penalty of death, in all its fearful extent, he had incurred. Was there any encouragement, under these awful circumstances, to hope for exemption from the threatened curse, or deliverance from impending ruin? The justice of him who sitteth on the throne of heaven, required sin to be visited with punishment. The perdition of the sinner is inevitable, unless some expedient be devised which can satisfy the claims of justice, while it opens the way for the exercise of mercy. But such an expedient the most vigorous efforts of reason are in vain employed to discover. "Dost thou doubt? Make fairly the experiment. Retire into thine own bosom, and ask, can God justify the ungodly? Thy reason, abashed, declines to answer; while the voice of conscience pours accusations into thine ears, and her finger points to the wrath to come. Flee from thyself, and thy fellow-sinners, whose reason is as dark, and whose conscience is as guilty, as thy own. Explore the works of the Creator. Thou wilt see order, beauty, magnificence; but not a trace of pardon. Go down now to the abode of those rebel spirits, who kept not their first estate. Ah! here are only chains of darkness, and vials of wrath! Hasten hence, and consult the angels who surround the throne. Ask them if thou mayest hope for more lenity than the apostates of their own fa-

\* Paine.

mily? Ask them if the Holy One can save thee without prejudice to his glory? The heavenly hosts cannot solve the problem. Silence seals up their lips of love; and thou, thy soul unsatisfied, thy doubts redoubled; must return and pass the time of thy sojourning, alternately shivering with the ague and burning with the fever, of despair."

But to this "horror of great darkness" we are not abandoned. A light breaks in upon this gloom. It is a light from heaven. It is "the light of the knowledge of the glory of God, in the face of Jesus Christ." In him are all the treasures of wisdom and knowledge, and he comes to disclose them to our world: he comes to reveal "the mystery which, from the beginning of the world, hath been hid in God, to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God." Now we behold, in all their glory, "mercy and truth met together, righteousness and peace embracing each other." Now God can be just, even in the very act of justifying the ungodly. To the astonishment of earth and heaven, the Son of God becomes the sacrifice for sin—the substitute for the guilty? Such is the dignity of his person, such the merit of his obedience, such the value of his atoning blood, that the honour rendered to Divine Justice is more gloriously conspicuous than ever before in the annals of the universe. The triumph of justice introduces the reign of mercy; he who is "glorious in holiness," proclaims himself "merciful and gracious; keeping mercy for thousands: forgiving iniquity, and transgression, and sin." If in the investigation of nature, we trace in every production of creative power, wisdom worthy of God, still the "glory which excelleth," irradiates the economy of redemption. "O the depth of the riches, both of the wisdom and knowledge of God!"

#### CHARACTER OF CHRIST.

So long as I had nothing before me but the unseen Spirit of God, my mind wandered in an uncertainty, my busy fancy was free to expatiate, and its images filled my mind with disquietude and terror. But, in the life, and person, and history of Jesus Christ, the attributes of the Deity are brought down to the observation of the senses; and I can no longer mistake them, when, in the Son, who is the express image of his Father, I see them carried home to my understanding by the evidence and expression of human organs,—when I see the kindness of the Father, in the tears which fell from the Son at the tomb of Lazarus,—when I see his justice blended with his mercy, in the exclamation, "O Jerusalem, Jerusalem;" by Jesus Christ uttered, with a tone more tender than the sympathy of human bosom ever prompted, while he bewailed the sentence of its desolation,—and in the look of energy and significance which he threw upon Peter, I feel the judgment of God himself flashing conviction upon my conscience, and calling me to repent while his wrath is suspended, and he still waiteth to be gracious.

### POETRY.

For the Methodist Protestant.

VISIT TO A MOTHER'S GRAVE.

(Principally True.)

The hour that I had waited for, arriv'd,—  
The hour of evening gloom. Earth lay at rest;  
And the bright stars were on their silent watch.  
The village street—that had an hour before  
Been gay with forms of childhood, youth and age—  
In sport—or walk—or conversation join'd—  
Was all forsaken. The old willow hung  
Its long green branches nearly to the ground;  
But they—the laughing children—who had swung,  
Dependent, there—were dreaming of new joys!  
The river-waves, upon the grassy bank  
Shadow'd by ancient elms, made music still;  
But white-rob'd maidens, leaning on the arms  
Of tall youths, fondly, were no longer there—  
But in their chambers mused on plighted vows!  
The comfortable porches—where the old  
Had met in converse; or, alone, review'd  
The path of life, and cast an onward glance  
Into futurity; or, turning, gazed  
With smiles upon the willow-swinging boys—  
The porches were deserted, and the old  
Bow'd at their family altars, blessing God!  
Such was the hour, when, from my grandsire's door;  
I bent my steps to seek my Mother's Grave!  
My heart was glad that no obtrusive eye,  
Would note my path and errand; for I long'd



To yield my heart to grief, mine eyes to tears,  
Where grief is full and tears most freely flow.

The fencing scal'd, I stood among the graves.  
There, searching in the gloom for ways between,  
With careful step I shunn'd the sacred mounds,  
Nor dared to trample on a fellow's dust.  
The grave I sought, was found—my Mother's Grave!  
And I was there alone! No one to chide—  
No one to draw me thence; alone, to muse—  
To kneel in sorrow—weep—and call on God.  
Oh! how I priz'd that hour! The starry night  
Was dearer far than day! The moaning wind,  
More musical than pleasant voice of friend!

And can it be?—my feelings prompted thus—  
And can it be? My Mother dead! and here!  
This clay—is it her cov'ring? The tall stone—  
Hath it indeed her name? I felt the stone,  
I traced the deep-cut letters with my hand,  
And trembled as I found each letter true!  
I thought of Home, as once it was;—of home,  
As brighten'd by a Mother's smile of love.  
How tenderly she lov'd us! Emily!  
My sister—thou rememberest her love!  
Nay—my young sister,—even she can tell  
How tenderly our Mother lov'd us all!  
True, wealth was not our patron, and, at times,  
E'en comfort seem'd departing;—true, her frame  
Was wasted by disease and rack'd with pain;  
But still her patient soul was rich in peace,  
And the mild radiance of her eye and lip  
Imparted peace—as though ourselves were ill,  
And she a healthful angel, kindly sent  
To breathe delight upon our fainting hearts!  
I linger'd with these thoughts. Each room of home,  
Had scenery that charm'd me; in the midst,  
My Mother, scatt'ring blessings. Morning scenes—  
Noondays and night scenes—meal-time—study—  
prayer.

Bright winter scenes,—when the warm fire was built,  
And we all gather'd round it, wishing still  
The welcome coming of our evening treat!  
Fair summer scenes,—when ev'ry door was wide,  
And the new-painted hearth was well-adorn'd,  
With boughs and flowers, in humble vase combined!  
The more I mused, a clearer light was thrown  
On ev'ry picture; and my mother's form,  
Her look—her motion—vivid were as life!  
I broke the spell! again I wildly cried:—  
And can it be? My Mother dead! and here!  
My whole soul was impassion'd and I bow'd  
Beneath the power of passion, all-subdued  
For it was true! I could not shun the truth,  
And such a truth! O God! to think that there,  
My Mother was corrupting! food for worms!

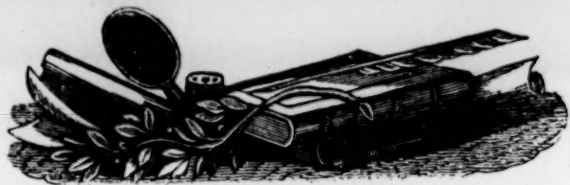
Others may scorn the body—call it clay;  
A poor clay tenement unworthy thought—  
A casket, valueless, but for its gem.  
But long as mem'ry can repeat the phrase:  
"You had a Mother!" shall my tongue refrain  
From such dishonor to the sacred dead.  
I lov'd my mother's form. Around it twined  
My best affections. Spirits are unseen,  
Unheard—unfelt. I knew my mother's soul,  
But through the loving eye—the gentle voice;  
And lip of fondness, kissing my young cheek.  
I lov'd her eye—it beams upon me still!  
I lov'd her voice—it still consoles mine ear!  
I lov'd her lip—behold! the smile is there!  
Alas! 'twas but a dream! again I wake:  
The eye—the voice—the lip of love, are lost!  
Oh! how my spirit struggles, as I cry—  
Say, can it be? My Mother dead! and here!  
Aye!—wasted—mould'ring—ev'ry part dissolv'd!

'Twas then that God vouchsaf'd my troubled soul  
A glorious emblem of my Mother's bliss.  
I had knelt down, and o'er the grave's-head bent;  
And there, at the wild prompting of despair,  
I call'd—in low tone—Mother! and the wind,  
As silently I paus'd, stirr'd the long grass  
Upon the grave-top,—but no voice replied!  
In mad self-mockery, again I spoke,  
In plaintive tone, my Mother!—but no sound  
Broke the deep stillness! Upward to the sky,  
With heart relenting to the will of God,—  
Then turn'd my glance, and lo! a meteor bright—  
Bright as the morning's herald-star!—shone out!  
From the blue distance, and athwart the sky

On golden wing, with trailing glory, flew—  
Till lost again in azure; and I felt  
The truth it taught:—your Mother is in Heaven!

T. H. S.

Baltimore, March 24, 1831.



## BALTIMORE:

FRIDAY, APRIL 1, 1831.

It has often been said, and not foolishly, that the system of Methodism is essentially a *Missionary* system. In instituting an Itinerant Ministry, the founders of Methodism consulted human nature, as well as the Divine will. They remembered the great diversity of dispositions in a religious community, and the perpetual love of variety, characterizing individual taste. They knew that a single mind was incapable of universal adaptation, or of appearing in ever new developments to the lover of novelty. They adopted, therefore, the plan of continual rotation among preachers of the gospel, by which every parish, station, or circuit might, in its turn, enjoy the worth and talent of every member of the ministerial circle.

They consulted the divine will in strictly observing the command—"Go forth into all the world, and preach my gospel to every creature;" "Go out into the highways and hedges, and compel them to come in." And their successors have followed in their footsteps.—Where is the wilderness or solitary place that has not been gladdened by the voices of these messengers of God? Where is the spot in these United States that has not beheld the footsteps of him who bringeth glad tidings of great joy? Not a mountain they have not scaled, a valley they have not explored, a forest they have not penetrated, to find out wandering sinners, and restore them to the fold of Christ. All this has been done without the name, or the formalities, or the professions, or the glory, or the extraordinary exertions of missionary societies. It has been accomplished under the silent auspices of an Itinerant ministry; which acting with no parade, and little monied influence, deserves certainly the credit of disinterested zeal. We would not be thought to mean any disparagement to missionary societies. God forbid! May they all receive the meed of praise and reward their benevolence and pious exertions merit!

It was questioned much when the secession from the M. E. Church took place, whether the principle of Itinerancy could be preserved, in conjunction with the representative government, intended to be established. The results are decisive, and establish the fact that Itinerancy and lay representation may be made to harmonize.

It now behoves us, as members of a new church, whom some, we fear, watch for evil, and many, we hope, for good, to demonstrate to all, that the liberality of our hearts is equal to that of our institutions. Since we have ordained an Itinerant Ministry among us, let us with our whole strength sustain it to the utmost.

We have made these remarks, chiefly in view of the minister-aid societies, that have been formed, and are being formed, in many places, to administer to the wants of superannuated ministers, their widows and children, and to make up all deficiencies to those preachers who may have laboured on circuits too poor to afford them adequate support. Our people, we trust, are generally awaking to the important benefits

derivable from these institutions. They certainly can feel no disinclination to yield their carnal for spiritual things. What! shall the Christian, whose mind has been instructed, whose heart has been rejoiced, whose spiritual contemplations have been elevated, whose joys have been multiplied and enhanced, whose hopes have been brightened, and whose prospects of eternal felicity have been extended, and enlivened, and beautified by the heavenly discourses and disinterested exertions of an ambassador of God, suffer him to lack bread for his hunger, or raiment for his nakedness! It cannot be. If we do not honour a herald of salvation for the sake of his tidings, and of Him who commissions him, we will at least not disgrace ourselves by penurious ingratitude.

In Baltimore, a society of females was organized about a year ago, whose object is such as we have mentioned. Their active and well directed enterprise, their delicate but irresistible solicitations for aid in their good work, have been attended with no mean recompense. They have set an example to the male members of our Church, which (with sorrow be it said,) they have been slow to follow. We hope it is not from want of real benevolence; we must attribute it to the absence of that quick perception of unhappiness, and that uncalculating, impulsive motion towards its relief, that animate peculiarly the female heart. We hope, however, that even this apology for them shall not long be needed.

We have just received an account of the organization of another society of this kind, by the female members of our Church, at Chestertown, Kent County, Maryland. According to request we publish it.

Chestertown, Kent county, Md.

A large and respectable meeting of the members of the Methodist Protestant church and others, convened in their *New Church*, pursuant to previous notice, on Monday evening the 14th March, 1831.

The meeting was opened by an address to the throne of Grace, by the Rev. D. E. Reese, who was called to the chair—Brother David Arthur was appointed secretary.

The Rev. James Hanson addressed the meeting, explaining the objects for which it had been called.

It was then Resolved, 1st. That we, the members of the Methodist Protestant Church, and others, of Chestertown, &c. agree to form a Ministers-aid Society, for the purpose of raising a fund, to be appropriated to the assistance of the Superannuated, Itinerant Ministers and Preachers, their widows and children, of the Methodist Protestant Church, within the bounds of the Maryland conference.

Resolved, 2ndly. That this society shall be denominated the "Superannuated, Itinerant Ministers, Female-Aid Society, of the Methodist Protestant Church."

Resolved, 3rdly. That a committee of five ladies be appointed to draft a constitution—Whereupon, the following ladies were appointed viz: Mrs. Elizabeth Walker, Miss Ann Atwood, Mrs. Elizabeth L. Harris, Mrs. Elizabeth D. Chandler and Miss Sarah L. Wilson.

Resolved, 4thly. That this meeting now adjourn, to meet again in this church, on Wednesday evening next, the 15th inst.

The meeting closed with an address to the Throne of Grace by the Rev. James Hanson.

DAVID ARTHUR, Sect'ry.

Wednesday evening, March 16, 1831.

The society convened agreeably to adjournment—and was opened with an address to the Throne of Grace, by the Rev. D. E. Reese.

The committee appointed to draught a constitution, reported the following, which was read and adopted, viz:

## ARTICLE I.

This society shall be denominated the "Superannuated Itinerant Ministers Female-Aid Society of the Methodist Protestant Church."

## ARTICLE II.

The object contemplated by this society, is to assist the Superannuated, Itinerant Ministers and Preachers,



their Widows and Children, of the Methodist P. Church, within the bounds of the Maryland conference.

## ARTICLE III.

All females, who shall pay annually 25 cents or upwards, shall be considered members of this society; and all males, who shall annually pay 25 cents or upwards, shall be considered contributors.

Five dollars, paid at one time, shall constitute a female, a member for life, or a male, a contributor for life.

## ARTICLE IV.

The officers of this society, shall be a President, a Vice-President, Treasurer, and Secretary, together with twenty managers, all to be females, and elected annually on the 1st Monday in March, by the members and contributors in attendance.

## ARTICLE V.

In all quarterly meetings of the society, nine members shall constitute a quorum for the transaction of business, and twenty-one members, or contributors, shall constitute a quorum at the annual meetings.

## ARTICLE VI.

The officers and managers of this society are hereby constituted solicitors, who shall meet quarterly, for the monies they may have received, and to attend to any other business, which may be deemed necessary for the benefit of the society.

## ARTICLE VII.

It shall be the duty of the President, and in her absence the Vice-President, to preside at all meetings of the officers and managers of this society. In case of the absence of the President and Vice-President, a President pro tem. shall be appointed.

## ARTICLE VIII.

The Treasurer shall keep a record of all the receipts and disbursements of monies placed in her hands, and make a report of the same at each quarterly meeting of the board. All sums of twenty dollars and upwards in the funds of the society, shall from time to time, be put at interest, in the Saving Bank, in the city of Baltimore, or in any other more secure and advantageous way, which the board may direct.

## ARTICLE IX.

The Secretary shall keep a record of all the proceedings of the society, and make a report at each quarterly meeting of the board; and an annual report to the members and contributors of this society, at the time and place of their annual meeting.

## ARTICLE X.

This constitution may be altered, or amended at any annual meeting of the members and contributors, by the votes of two thirds of the members and contributors present.

The following resolution was then unanimously adopted:

*Resolved*, That this meeting respectfully recommend to the male and female members of our Infant Zion every where, and especially within the bounds of the Maryland Annual Conference, (so soon as practicable) to form similar societies.

The following persons were then unanimously elected officers and managers of this society.

Mrs. Mary Ann Jacobs—*President*,  
Elizabeth Walker—*Vice-President*.  
Elizabeth D. Chandler—*Treasurer*.  
Elizabeth L. Harris—*Secretary*.

*Managers*.—Eliza Bedue, M. A. Lassel, Sarah L. Wilson, Susan Standbury, A. Atwood, Charlotte Lassel, Ann Greenwood, Mary Massey, Sarah Browne, Sophia Hynson, Araminta Greenwood, M. A. Sims, Susan Steward, Ann Russel, Eliza Dailey, Matilda Course, Margaret Seymour, Mary Wilson, Arianna Greenwood, Matilda Burchnell.

It was then Resolved, that the board of officers and managers of this society now elected, are authorised to fill up from time to time, any vacancies which may occur, by death, resignation, removal, or otherwise, until the next annual meeting of the society.

It was further Resolved, that these proceedings be published in the "Mutual Rights and Methodist Protestant" and in the "Kent Enquirer."

DAVID ARTHUR, *Sec'y*.

We have lately seen the proceedings of some of the free coloured people of Boston, in reference to the "State Colonization Society." They have arrived at

the wise conclusion that African Colonization will never prevent the slave-trade; for, say they, "you might as well argue that a watchman in the city of Boston would prevent thievery in New York." Logical analogy! who can now deny the march of mind? These sapient Doctors, likewise, propose to cure the great national disease,—slavery, by three prescriptions; viz: "1st. Let him who stealeth, obey the word of God and steal no more. 2nd. Let him who hath encouraged the thief by purchase, (and consequently is a partaker with him,) do so no more. 3rd. Let the clerical physicians, who have encouraged and are encouraging both the thief and the receiver, by urging their influence to the removal of the means of their detection, desist therefrom, and, with their mighty weight of influence, step into the scale of Justice: then will be done away this horrible traffic of blood."—That is—get well, poor invalid, and you will not be sick!

They modestly assert that the right of coloured folk to American soil, "holds good with any other citizen!" They think that the scheme of Colonization tends to perpetuate slavery;—(that is, that the emancipation of slaves gives perpetuity to slavery,) and that the true mode of abolishing slavery is the acknowledging the free people of colour as *citizens* of the United States! They finally adopt amongst others three important resolutions.

*Resolved*, That this meeting look upon the American Colonization Society as a clamorous, abusive, and peace-disturbing measure." Oh, gratitude, where is thy blush!

*Resolved*, That this meeting look upon the conduct of those clergymen, who have filled the ears of their respective congregations with the absurd idea of the necessity of removing the free people of colour from the United States, as highly deserving the just reprehension, directed to the false prophets and priests by Jeremiah, the true prophet, as recorded in the 23rd chapter of his prophecy."

*Resolved*, That this meeting contemplate with lively interest, the rapid progress of the sentiments of liberty among our degraded brethren, and that we will legally oppose every operation that may have a tendency to perpetuate our present political condition."

We would not even have glanced at the childish proceedings of this meeting, were it not for two reasons, 1st. Anti-colonization operations should be known every where, that the friends of Colonization may take vigilant, active, effectual measures to neutralize their pernicious effect on the ignorant mind of the African. 2ndly. The last resolution contains sentiments that should arouse the attention and jealous suspicion of every lover of his country. A word to the wise is sufficient.

## GENERAL SUMMARY.

JUDGE MARSHALL.—It is with heartfelt pleasure that we state, that there is not the smallest ground for a report, now current, of the intention of Judge Marshall to resign the trust of Chief Justice of the United States. To our readers, generally, we are satisfied that the information, which we are thus enabled to communicate, will be more acceptable than any thing we have announced to them for the last sixteen years.

*Nat. Intelligencer*.  
MASSACHUSETTS'S LEGISLATURE.—The Legislature of this state adjourned the 19th inst. after a session of seventy-three days, having passed one hundred and thirty-four acts.

SALT WORKS.—In Massachusetts there are 17,545,760 feet of Salt Works, of which 13,799,710 square feet are in the county of Barnstable, and cost \$1,379,971. The annual cost of inspection is \$1,100. The Chief Inspector receives \$130 annually, his deputies on an average \$17 50 each. They are entitled to receive 20 cents for every 10,000 square feet of salt works, which amounts to about two mills on a bushel for inspection.

PENNSYLVANIA.—The appropriation bill has passed the Legislature, and added to the state debt \$2,483,163. The whole state debt will now be about \$15,000,000.

Snow.—It is said in the Orleans Advertiser, of Feb. 9th—"Yesterday, in the middle of the day, we had

pretty strong indications of snow, but the falling particles ceased to appear before night. The steamer Huron, that came in the day previous, was covered with snow, and the space between the bales of cotton was filled with it, of such a compact character, that the passengers gave the people on the levee a pelting with snow balls—a rare sight in this climate! It fell in great quantities above Natchez. The steamer Uncle Sam, it is said, was lying at the Petit Gulf, taking in cotton knee deep in snow."

New York.—The good people of this city have procured a bell, weighing 4,480 lbs. which they call the largest in the country.

Governor Tomlinson, of Connecticut, has resigned the Gubernatorial office, in consequence of his election as U. S. Senator from that State, for the term of six years, commencing on the 4th of March instant.—*Nat. Journal*.

Choctaws.—It is stated that some of the exploring parties sent out by the Choctaws, to examine the country assigned them west of the Arkansas Territory, have returned. "Some of these Chiefs and Captains who were dissatisfied with, and opposed the treaty, accompanied these exploring parties, and the examination has reconciled them to the removal. A part of their new country is represented to be of unsurpassed fertility, well watered, and the more mountainous part of it abundantly stocked with game. They believe it to be intrinsically more valuable than the country they resign to the United States. Emigration has already commenced. About two thousand have crossed the Mississippi, on their way to their future home, and many have sold their crops and stock, expecting soon to follow the example of those who have already left the country."

Culture of Silk.—The culture of silk was commenced in Virginia as early as 1623. It has now been commenced in almost every State of the Union. In some parts of New England, it is found to be the most profitable business that can be followed. It is calculated there that 4000 worms will yield a pound of silk; some think that a less number, say from 2 to 4000 will yield that quantity.

Books.—7323 new books were published in France during the year 1830.

Census.—The following, from the Washington Telegraph, contains official returns of the population of fifteen States, one Territory, and five districts, to which is subjoined unofficial returns from four other States and one Territory.

	Free white persons.	Free col'd persons.	Slaves.	Total.
Maine,	398,255	1,207		399,462
New Hampshire,	268,910	623		269,533
Vermont,	279,780	885		280,679
Massachusetts,	603,094	7,006		610,014
Connecticut,	289,624	8,064	23	297,711
Rhode Island,	93,631	3,565	14	97,210
New Jersey,	300,226	18,307	2,246	320,779
Pennsylvania,	1,291,906	37,747	381	1,330,034
Delaware,	57,605	15,829	3,305	76,739
Maryland,	291,093	52,942	102,878	446,913
North Carolina,	472,433	19,575	245,462	738,470
Alabama,	190,171	1,541	117,491	309,206
Louisiana,	89,191	16,753	109,631	215,576
Ohio,	928,093	9,586		937,679
Indiana,	338,020	3,562		341,582
Michigan,	30,843	253	27	31,128
Dis't Columbia,	27,635	6,163	6,060	39,858
Dis't E. Florida,	4,515	318	4,095	8,953
Dis't W. Florida,	5,329	326	3,753	9,479
Dis't S. do.	368	83	66	5,173
Dis't N. do.	8,173	18	7,586	15,777
Georgia,*				518,337
Tennessee,*				684,822
Missouri,*				134,882
Illinois,*				161,055
Arkansas,*				30,380

\* Unofficial.

Protestant Church in France.—Connected with the Reformed Church in France, there are 305 Pastors, 438 places for public worship, 588 Congregations, 451 Bible Societies and Associations, 124 Missionary Societies and Associations, 59 Tract Societies, and 292 Daily Schools.—*N. E. Chris. Mes.*

Donation.—The Pope, lately deceased, has bestowed ten thousand crowns towards building a College on the Hudson river. The contemplated College, it is thought, will cost \$100,000.

School Masters.—It is estimated that there are no less than 15,000 teachers of District Schools annually employed in New England.



**Duelling.**—It is now in contemplation by the Legislature of Ohio to pass a bill, prohibiting the practice of duelling. It provides that any one, mediately or immediately concerned in a duel, shall be incapacitated from holding any office and be imprisoned for not less than three years.

**New York.**—There are 51 papers of all kinds in this city; daily, 11; semi-weekly, 10; weekly, 24; semi-monthly, 5; monthly, 1. 16,000 sheets are supposed to be issued daily; 13,000, semi-weekly; 50,000 weekly. The annual number of papers printed in the city is 1,536,500—in the whole state, 14,536,000. An estimate gives 33,000 reams of paper, as consumed by the Journals of the state annually—the cost of it, at \$4 a ream, is \$133,000.

**"Watchman and Jamaica Free Press."**—A Journal by this title is established in Jamaica. It is conducted by free people of colour; and its object is to maintain their right to all the civil and political privileges of English subjects. This Journal is the organ of the blacks; and when we consider that the population of Jamaica comprises, besides 300,000 slaves, 40,000 free negroes, most of them capable of reading and writing, and whose property is at least, as considerable as that of the 13,000 resident whites, we may form an idea of the importance which this publication is calculated to obtain.

**Bank Robbery.**—A theft has just been committed on the New York City Bank, to the amount of \$228,000. A reward is offered by the Directors, of ten thousand dollars for the recovery of the property.

**New-Orleans.**—This city was founded in 1719. It is situate on the north bank of the Mississippi. A levee 8 or 10 feet in height, and about 30 wide, extending many miles above and below the city, protects it from the overflowings of the river.

"In 1810, the population was 17,242; in 1820, 27,156; in 1830, about 50,000, not including a temporary addition in the business months of the winter of from 20 to 25,200.

"There is an Episcopal, a Baptist, and a Methodist Church; and two Presbyterian Churches, besides the Meeting-house for Mariners."

#### CONVENTIONAL PROCEEDINGS.

(Continued.)

Thursday morning, 9 o'clock.

Pursuant to adjournment, the convention met, brother E. Henkle in the chair.

On motion of brother Hopper, the convention resumed the consideration of the first section of article 7, which was laid on the table on Monday evening.

Brother Shinn offered the following:

*Resolved, That a committee be appointed on the first section of the seventh article, to report to this convention as early as possible.* Agreed to.

The following members were appointed on the committee. A Shinn, J. Smith, J. R. Williams, Willis Harris, Gideon Davis and R. A. Blount.

On motion, the sixth article was taken up, which in the report, reads as follows:

I. *There shall be four Quarterly Conferences in each circuit and station, in every conference year, to be composed of all the ministers, preachers, trustees, stewards and leaders, belonging to the circuit or station; Provided that the superintendent shall have authority to call special meetings of the quarterly conferences at other times, when circumstances make it necessary.*

II. *Each Quarterly Conference shall be vested with power to examine into the official character of all its members, and to admonish or reprove as occasion may require; to grant to persons, properly qualified and recommended, license to preach the gospel, and renew their license annually; to admit ministers and preachers coming from other Churches; to recommend ministers and preachers to the annual conference to travel, and for ordination; to hear and decide on appeals; and to perform such other duties as shall be prescribed by the discipline.*

Brother Hopper moved, to insert in the first section, the words "exhorters" after the word, preachers—and the words, "trustees in full membership," after the word, leaders. Which was agreed to, and the section adopted.

The second section was then taken up, and amended by the addition of the following provision: *Provided, nevertheless, that no person shall be licensed to preach until he shall have been first examined, and recommended, by a committee of five, composed of ministers and laymen chosen by the quarterly conference.*

Brother Shinn from the committee, to whom was re-

ferred the first section of article seventh, made the following report.

*There shall be held annually, within the limits of each district, a conference, to be denominated the annual conference, composed of all the ordained itinerant ministers belonging to the district, that is, all ministers properly under the stationing power of the conference, and of one delegate from each circuit and station.*

The report was accepted, and while under consideration the convention adjourned.

Thursday afternoon, 3 o'clock.

Brother Avery in the chair.

The convention resumed the consideration of the report.

Brother Williams offered the following as an additional sentence, to follow the words, "and of one delegate from each circuit and station,"—*For each of its itinerant ministers provided, however, that every circuit and station shall have at least one delegate.*

The amendment was adopted.

Brother Wallace moved to amend the report further by striking out the word "properly" and inserting the word, *entirely*.

Upon this question the yeas and nays were demanded, and taken.

YEAS 12.—NAYS 49.

Thursday evening, 7 o'clock.

Dr. Waters in the chair.

The convention resumed the consideration of the report, and adopted it as amended.

On motion the remaining part of the section was stricken out, for the purpose of inserting the following: *Each annual conference shall regulate the manner of elections in its own district; provided, however, that the election of delegates to the first annual conferences, under this constitution shall be according to such regulations, as may be adopted for that purpose by the quarterly conferences of the respective circuits and stations.*

The vote was then taken on the whole section as amended, and carried in the affirmative. 46 voting for it and 13 against its adoption.

[To be continued.]

#### GLEANINGS.

Dr. Franklin.—Charles Thompson, the secretary of congress; said he well remembered the circumstance of the first introduction of broom-corn into our country. Dr. B. Franklin chanced to see an imported corn whisk in the possession of a lady, while examining it as a novelty, he espied a grain of it still attached to the stock. This he took and planted, and so we at length have got it in abundance among us.

The Yellow Willow among us was introduced from a similar accident, as told me by T. Matlock, Mrs. D. Logan, and Samuel Coates. All in our state came originally from some wickawak found sprouting in a basket state in dock creek. It was seen by Dr. Franklin, who took it out gave the cuttings to Charles Norris, of that day who reared them at the ground now the site of the bank of the United States, where they grow to great stature.

Watson's Annals.

From the Christian Observer.

#### GRAMMATICAL NOVELTIES.

It would seem that two things, both of them essential to the well being, and even to the existence of a state, are in danger of disappearing from the face of our beloved country; I mean all employment and all persons! In things so related to one another, it may be well, indeed, that, if either of them come to an end, both should cease together. But here the cessation of one, and much more of both, presents an image of such frightful desolation, (naturally belonging to the history of "the last man,") that the mind recoils from it with horror.

But let me not too much alarm your gentle readers. All that I wish is, to check a misuse of language, now very generally prevalent.

A few years ago, some person, manifestly ignorant even of the first rudiments of the Latin tongue, introduced the word *avocation*, in the sense of business, employment, vocation; unaware, it would seem, that it properly means that which calls us off, or diverts us from our proper work; not our business, but an interruption of it; and now the foreign intruder threatens to supersede every letter and more rightful native of our own soil. The only plea I ever heard used in its behalf was, that *avocation* was short for *advocation*: that is, that *off* means *on*, and *from*, to.

The other misuse of terms to which I allude is, the substitution of *individual* for *person*. Here again, attention to the derivation will correct the now fashionable error. *Individual* (signifying "that which cannot be divided") bears a constant, though it may be a tacit, reference to a more complex mass: it implies *contradistinction* to a collective body. "Though the committee, in their collective capacity, withheld the desired information, an individual member communicated it to me:" this is correct language; but, "I met an individual (instead of a person) who told me the report that was spread," is a style of speaking which one hears to satisfy in many companies, and on many platforms, but which it affected and improper, and tends to destroy the precise and appropriate use of words. J. S.—H.

When the King of Prussia ordered the sides of many of the great roads through Pomerania to be planted with fruit trees, it was insinuated to him that the fruit would be stolen: "The people," replied he, "at least will profit by it."

#### NATURAL HISTORY.

The following items of Natural History are taken from Harper's Family Library:—

##### OURANG OUTANG.

Most nearly allied to the human race of all the species of the brute creation, the black or African ourang-outang (*Simia troglodytes* of Linnæus) may be allowed to assume the foremost place in our enumeration. It is native to no other country than Africa, although we are as yet unacquainted with the extent of territory which it occupies in that continent. Angola, the banks of the river Congo, and all the districts which border the Gulf of Guinea, are the localities in which it has as yet frequently occurred. Its history, like that of its Asiatic congener, the red ourang-outang (*Simia satyrus*, Linn.), is still involved in considerable obscurity. Its habits, in the adult state, are extremely retired and wary; and the young alone have fallen into the hands of Europeans in modern times.—Great exaggeration prevails in the narratives of all the earlier travellers regarding the sagacity of this singular animal. Its external figure and general conformation no doubt greatly resemble those of the human race, and hence its actions have to us much of the semblance of human wisdom. But a remarkable circumstance in the mental constitution of this tribe of animals disproves their fancied alliance to mankind,—the young are gentle, obedient, and extremely docile,—but as they increase in years their dispositions undergo a striking change, and their truly brutal nature is evinced by an unusual degree of untractable ferocity. In the wild state they are inferior both to the dog and the elephant in sagacity, although their analogous structure never fails to impress the beholder with a belief that they resemble man in mental character as well as in corporeal form. Two species of African ourang-outang seem to have been described by the earlier writers. These were probably the young and old of the same species seen apart at different times, for later researches do not lead to the belief of there being more than one.

"The greatest of these two monsters," says Battell, "is called *pongo* in their language; and the less is called *engeco*. This *pongo* is exactly proportioned like a man; but he is more like a giant in stature; for he is very tall, and hath a man's face, hollow-eyed, with long hair upon his brows. His face and ears are without hair, and his hands also. His body is full of hair, but not very thick, and it is of a dunish colour. He differeth not from a man but in his legs, for they have no calf. He goeth always upon his legs, and carrieth his hands clasped on the nape of his neck when he goeth upon the ground. They sleep in the trees, and build shelters from the rain. They feed upon fruit that they find in the woods, and upon nuts; for they eat no kind of flesh. They cannot speak, and appear to have no more understanding than a beast. The people of the country, when they travel in the woods, make fires where they sleep in the night; and in the morning, when they are gone, the *pongos* will come and sit about the fire till it goeth out; for they have no understanding to lay the wood together, or any means to light it. They go many together, and often kill the negroes that travel in the woods. Many times they fall upon the elephants which come to feed where they be, and so beat them with their clubbed fists, and with pieces of wood, that they will run roaring away from them.—Those *pongos* are seldom or never taken alive, because



they are so strong that ten men cannot hold one of them; but yet they take many of their young ones with poisoned arrows. The young pongo hangeth on his mother's belly, with his hands fast clasped about her; so that, when the country people kill any of the females, they take the one which hangeth fast upon its mother, and, being thus domesticated and trained up from their infant state, become extremely familiar and tame, and are found useful in many employments about the house."

Purchas informs us, on the authority of a personal conversation with Battell, that a pongo on one occasion carried off a young negro, who lived for an entire season in the society of these animals; that, on his return, the negro stated they had never injured him, but, on the contrary, were greatly delighted with his company; and that the females especially showed a great predilection for him, and not only brought him abundance of nuts and wild fruits, but carefully and courageously defended him from the attacks of serpents and beasts of prey.

With the exception of such information as has been drawn from the observance of one or two young individuals sent alive to Europe, our knowledge of this species has not increased. We have become aware of the inaccuracy and exaggeration of previous statements, but have not ourselves succeeded in filling up the picture. It is indeed singular, that when the history of animals inhabiting New-Holland or the most distant islands of the Indian Ocean, are annually receiving so much new and correct illustration, the most remarkable species of the brute creation, inhabiting a comparatively neighboring country, should have remained for about 2000 years under the shade of an almost fabulous name, and that the "wild man of the woods" should express all we yet really know of the African ourang-outang in the adult state.

#### THE OSTRICH.

A few lines may now be devoted to a species which not only forms the most remarkable character in the ornithology of Africa, to which country it is now believed to be entirely peculiar, but presents in itself the most singular example of the feathered race. This extraordinary bird is the ostrich, the tallest of its class, and probably the swiftest of all running creatures. It is distinguished from every other bird by having only two toes on each foot. It inhabits the open and sandy plains of a great extent of Africa, from Barbary to the Cape of Good Hope; and being consequently native to one of the most anciently-peopled countries of the earth, it has excited the attention of mankind from the remotest periods of antiquity. It is frequently mentioned in the Book of Job, and in other portions of the Old Testament. Herodotus, among the early Greek writers, was acquainted with its history and appearance; and in after-times it was not only frequently exhibited by the Romans in their games, but the brains of hundreds at a time were scooped out, and served up as a choice delicacy on the luxurious table of Helio-gabalus.

To exemplify the great strength and swiftness of this gigantic biped, we shall transcribe the following circumstance, narrated by Adanson, as having taken place at Podor, a French factory on the southern bank of the river Niger:—"Two ostriches which had been about two years in the factory, and, although young, were nearly of their full size, were so tame that two little blacks mounted both together on the back of the largest: no sooner did he feel their weight, than he began to run as fast as possible, and carried them several times round the village, as it was impossible to stop him otherwise than by obstructing the passage. This sight pleased me so much that I ordered it to be repeated; and, to try their strength, directed a full grown negro to mount the smallest, and two others the largest.—This burden did not seem at all disproportioned to their strength. At first they went at a tolerably sharp trot, but when they became heated a little, they expanded their wings as though to catch the wind, and moved with such fleetness that they scarcely seemed to touch the ground. Most people have, one time or other, seen a partridge run, and consequently must know that there is no man whatever able to keep up with it; and it is easy to imagine that if this bird had a longer step, its speed would be considerably augmented. The ostrich moves like the partridge, with this advantage; and I am satisfied that those I am speaking of would have distanced the fleetest race-horses that were ever bred in England: it is true they would not hold out so long as

a horse, but they would undoubtedly be able to go over the space in less time. I have frequently beheld this sight, which is capable of giving one an idea of the prodigious strength of an ostrich, and of showing what use it might be of, had we but the method of breaking and managing it as we do a horse."

#### CICONIA ARGALA, OR THE GIGANTIC STORK.

The gigantic stork (*Ciconia argala*) though well known in Bengal, is likewise an African species. This bird is sometimes upwards of six feet in height. It is very common in many of the interior parts of Africa, and is called marabou in Senegal. According to Major Denham, it is protected by the inhabitants on account of its services as a scavenger. Its appetite is most voracious, and nothing comes amiss to its omnivorous propensities. Smeathman has given a long account of a tame bird of this species. It regularly attended the hall at dinner-time, and placed itself behind its master's chair. It frequently helped itself to what it liked best; and one day darted its enormous bill into a boiled fowl, which it swallowed in an instant. It used to fly about the whole country, and generally roosted high among some silk-cotton trees. From this station, at the distance of two or three miles, it could see when the dinner was carried across the court, when it immediately took wing, and flying with great swiftness, arrived in time to enter the house with some of those who carried the dishes.

#### LITERARY.

The sixteenth volume of "Harper's Family Library" has been just issued, under the title of "Discovery and Adventure in Africa."

The authors of this work have industriously collected, happily condensed, judiciously arranged, and attractively exhibited the most important information of ancient and modern times in relation to Africa. Besides stating succinctly and sufficiently whatever is most interesting in reference to its general outline and appearance, Geology, Natural History, and Social Condition, we are furnished with concise and pleasing sketches of the adventures and explorations of the many enterprising and fearless spirits who for the sake of enlarging the boundaries of science and promoting the interests of mankind, have submitted to the most painful privation and risked the most barbarous deaths.

The work commences with a description of the natural features of the country. The following, extracted from it, will sufficiently show the character and spirit of the style:—

"The Great Desert, with the exception of the narrow valley of the Nile, reaches across the entire continent, exhibiting an expanse of burning surface, where for many days the traveller finds not a drop of water, nor sees the least vestige of animal or vegetable nature. He pursues his dreary route amid loose hills, continually shifting, and leaving no mark to guide his course.—Every breeze is filled with dust, which enters the mouth and nostrils, and penetrates between the clothes and skin. Sometimes it drives along in clouds and whirlwinds, beneath which it was once thought that caravans and even armies had been buried; but it is now ascertained that the numerous bones which whiten the desert are merely those of travellers who have sunk under famine, thirst, and fatigue; and that the sand, which continually blows, has accumulated above them. Travellers over these tracts of shingle have been impressed with the idea of their being the bed of an ancient ocean. This is not the place to enter into a speculation on the formation of the earth. That every part of its surface lay once beneath the waters is sufficiently apparent; but there is at least no historical proof that Africa emerged later than other continents. The earliest records represent her deserts to have been as extensive as they are in our days, and to have passed equally close upon the cultivated belt along the northern coast. In general, all regions between the tropics, when not copiously watered, moulder into sand, alternating with a hard and impenetrable stratum of clay.—The central wastes of Asia, those of Arabia and of Sindetic Hindostan, though inferior to those of Africa, are yet of similar character, and of immense extent.

In order to obviate the extreme effects of the tropical sun, which produces a desolation so dreadful, Na-

ture has provided suitable remedies. Every country under this latitude has its rainy season, when, amid the blaze of lightnings and the noise of thunders rending the sky, heaven seems to open all her windows to pour an unbroken flood upon the earth. The ground is covered as with a deluge, and the dry beds of the rivulets are converted into torrents; yet so intense are the sun's rays, that the moisture thus lavished upon the surface is quickly dried up. Great rivers, which, swollen by the rains, overflow their banks and lay the surrounding country under water, or at least afford the means of artificial inundation, are the principal source of that luxuriant fertility, that mighty growth of vegetable forms, which singularly characterize the tropical climates. It is to the waters which descend from the lofty precipices and eternal snows of the Himmaleh, that the plains of Hindostan and China owe their amazing fruitfulness. Africa, too, has elevated mountain-chains, which give rise to several rivers of great magnitude and most fertilizing influence. Atlas, along its northern border, presents even in so hot a climate pinnacles wrapped in everlasting snow. Still more extensive is that central range, which, amid its various local names, is most generally known under the poetical appellation of "The Mountains of the Moon." Yet these chains, besides being not altogether so gigantic as those of the other continents, labor under the peculiar disadvantages of extending across the breadth only of Africa. The Andes and the Himmaleh, those stupendous heights of America and Asia, as they traverse these continents in the direction of their length, cover a much greater surface, and thus create fertility in the more limited plains which intervene between the mountains and the ocean. But the largest of the African rivers, directing their course through a vast extent of low land, reach the sea only by a very circuitous course. Several of them, too, diffusing their waters into lakes or marshes, expire in the very heart of the continent.—The result is, that the enormous breadth of the Sahara, or Great Desert, is scarcely irrigated even by a streamlet. It depends entirely on the periodical rains; and these sink into the sandy and porous surface, till being arrested at the depth of eight or ten feet, they form that "sea under ground" which has been traced over a large portion of the waste.

Vegetable life, in consequence of this absence of moisture, is scantily diffused over a great extent of the continent. In the heart of the mountains, however, and in the kingdoms along their border, the soil is most profusely watered, and, under the influence of a tropical sun, produces, perhaps, beyond any other part of the world, that luxuriant growth and those gigantic vegetable forms, which distinguish the equatorial regions. The baobab, or great calabash, appears to be the most enormous tree on the face of the earth.—Adanson assures us, that the circumference in some cases is equal to thirteen fathoms, as measured by his arms clasped round the trunk, that is, varying from seventy-four to seventy-seven feet. Branches extending horizontally from the trunk, each equal to a large tree, make the baobab a forest as it were in itself. The mangrove, too, which rises on the borders of rivers, or inundated spots, diffuses itself in a manner truly remarkable. The branches, dropping down upon the watery bank, strike root and grow; hence the original plant, spreading farther and farther, forms over the stream a species of natural arcade. These mighty trees do not stand alone, but have their interstices filled up by numberless shrubs, canes, creeping and parasitical plants, which intersect and entwine with each other till they form a thick and impenetrable mass of underwood. To cut even a narrow path through these dense forests is a laborious process; and as shoots are continually protruding inward on each side, the track, without constant travelling, and the diligent use of the axe, soon becomes impassable.

As we approach the confines of the Desert these giants of the wood disappear, and vegetation presents a different and more pleasing aspect. It exhibits now the light and gay form of the acacia, whole forests of which rise amid the sand, distilling those rich gums that afford an important material of African commerce. The *lotus*, a celebrated and classical shrub, the tamarisk, and other small and elegant trees, afford agreeable and nutritive berries, which constitute the food of several nations. Various flowering shrubs of the most delicate tints, rising in wild and spontaneous beauty, embellish the precincts of the waste. Thus the Desert, in its first approaches, and before vegetable life begins to expire, does not assume its sternest character, but wears even a peculiarly pleasing and smiling aspect."





## POETRY.

*From the Baptist Magazine.*

## THE CARE OF PROVIDENCE.

"Consider the lilies how they grow," &c.—Matt. vi. 28.

CONSIDER how the lilies grow,  
Without or toil or care;  
Yet, richly clothed, spontaneous blow,  
In beauty soft and fair.

And though unshelter'd and alone,  
Exposed to every breeze,  
No monarch on his glittering throne,  
Is clad like one of these.

If our Almighty-Father thus  
Arrays a little flower,  
He surely will provide for us  
Through every passing hour.

Then let the things of earth no more,  
Abstract us from his love;  
But let our ardent wishes soar,  
To his pure reign above.

G. L.

*From the Amulet.*

## THE STRICKEN KING.

BY MISS JEWELSBURY.

A KING sat on his stately throne,  
His people round him bow'd;  
He was an old and mighty one,  
Gorgeous, and fierce, and proud.

The friend of many kings was he;  
And oft, with kings for foes,  
He had quaff'd to death and victory,  
Where the wine of battle flows.

Blood stain'd him in his early age,  
Blood steep'd his latter day;  
He had been a lion in his rage,  
A tiger in his play.

The king put on his royalty,  
The people shouted loud;  
They knew not it was vanity;  
He felt not 'twas a shroud.

He glitter'd in the noon-day sun,  
With golden crown and rod;  
They hail'd him the Eternal One,  
And shouted forth "A God!"

No angry thunder mutter'd, "Nay,"  
The sun shone as before;  
Yet woe for that Syrian holiday!  
Woe, woe, for evermore!

The king is on his dying bed,  
Ere stars are on the sky;  
And he who was a God, they said,  
Must like a lazar die.

He hath torture for his royal pall,  
And terror for his throne;  
Grim crimes like spectres on the wall,  
And a heart like burning stone;

And fears of what he cannot see,  
And sense of Syria's scorn:  
He hath these for the glittering company  
That throng'd him in the morn!

*From the Iris.*

## JUDAS RETURNING THE THIRTY PIECES OF SILVER.

BY THE REV. THOMAS DALE, M. A.

STILL echo'd through the dark divan  
The shout that hail'd the doom of blood;  
When, lo, a pale and haggard man  
Before the stern tribunal stood!  
He strove to speak,—awhile his breath

Came fitful as the gasp of death;  
Nor aught those hollow sounds express,  
Save guilt and utter wretchedness!

Yet in his wildly-glaring eye  
Such fierce unnatural brightness shone;  
They deem'd some outcast maniac nigh,  
Some victim of the Evil One:  
Even the High-Priest, in mute amaze,  
Fix'd on that form a shuddering gaze;  
As if a spectre near him stood  
That chain'd his eye, and chill'd his blood!

An instant,—and the stern old man  
Grew cold and reckless as before,—  
A moment flush'd his aspect wan;  
It past as in a moment o'er.

He knew the form that trembled there,—  
Knew whence that madness and despair,—  
And the brief awe his brow had worn  
Changed to a smile of withering scorn.

There, on his knees, the Traitor fell,—  
There dash'd to earth the price of blood,—  
And twice essay'd his tale to tell.  
And twice the o'ermastering Fiend withstood.  
Faltering, at length, his accents came,  
Words, more than anguish, worse than shame,—  
"O, I have sinned! I have sold  
The guiltless blood for guilty gold!"

Then curl'd that proud Priest's lip of scorn,—  
Hate flash'd from his indignant eye,—  
And "Go," he cried, "thou wretch forsworn,—  
Accursed live! unpardon'd die!  
The deed is done, the price is paid  
For Him thy coward-soul betray'd;  
His blood may sate the wrath divine,—  
But who, foul traitor, reck's of thine?"

He heard, and with a frantic yell  
Of agony and wild despair,—  
With guilt, that not a Cain could tell;  
Remorse, that not a Cain could bear,  
He rush'd,—O whither?—Human eye  
Saw not the doom'd apostate die;  
He fell, unpitied, unforgiven,—  
Outcast alike of earth and heaven.

*From the Home Missionary Magazine.*

## SATURDAY EVENING.

Sweet is the last and parting ray,  
That ushers placed evening in,  
When with the still expiring day,  
The Sabbath's peaceful hours begin:  
How grateful to the anxious breast,  
The sacred hours of holy rest!

Hush'd is the tumult of the day,  
And worldly cares and business cease,  
While soft the vesper breezes play,  
To hymn the glad return of peace!  
Delightful season! kindly given  
To turn the wandering thoughts to heaven!

Oft as this peaceful hour shall come,  
Lord, raise my thoughts from earthly things,  
And bear them to my heavenly home,  
On faith and hope's celestial wings,—  
Till the last gleam of life decay  
In one eternal Sabbath Day!

## ORIGIN OF USEFUL DISCOVERY.

It was the fancy of the younger Helmont, that the Hebrew letters give the very outline and portraiture of the organs of articulation, as the eye would see them in the very act of giving utterance to the sounds. Accordingly, in the engraving prefixed to this work, there is a portrait of the author, representing him as standing before a looking-glass, with open mouth, and with a pair of compasses in his hand, with which he is apparently measuring his throat. In this strange fancy, we have a consoling instance of practical wisdom and useful discoveries resulting by accident, from folly, and the rank growth of idle brains. On this most fanciful hypothesis Helmont grounded the first feasible, though imperfect, art of teaching the deaf and dumb; for which the work and the author were strongly commended by Leibnitz; and this eventually gave rise to the improved plans that have called forth the hidden soul from darkness, and given the light and vital air of mutual intercommunion to thousands, who otherwise would have remained incarcerated by force of inapt organization; sadly realizing the fable of Polydore, so pathetically described by the Mantuan Poet. *Æneid, Lib. iii.—Professor Hurwitz's Introductory Lecture.*

## BUSINESS DEPARTMENT.

Remittances and payments, in advance, received and thankfully acknowledged by the publisher, since last number, from the following persons, viz:—

By the Rev. Dr. John S. Reese, \$7 50, as follows: Isaac Wait, Illinois; Rev. N. Brady, and G. Jacobs, D. C. D. C. H. Emory, Md. By the Rev. Peyton Bibb, \$20, as follows: for himself, B. S. Bibb, Rev. Britton Capel, Rev. E. Mears, William Hall, Abner McGehee, Rev. F. Freeman, Robert Livingston, and Lewis G. Roberts, Alabama. By the Rev. D. E. Reese, Sr. \$2 50, for Thomas C. Brown, Md. By the Rev. Ethel Tucker, Sr. \$5, for himself and Ethel Tucker, Jr. Georgia.—S. Coleman, Md. John W. Barber, Connecticut. By Edmund D. Turner, \$10, as follows: for himself, Nathaniel E. Normant, J. C. McKeen, and William Ivions, Tennessee. Henry Morrison. By the Rev. Dr. Phinehas Price, \$5, for himself and Joseph Marshall, Pa.—"Theophilus" is received with a certificate of deposit in — Bank for \$15, as follows: "Theophilus," William Lathrop, Martin Kempton, Joseph Sheppard, Lyman S. Kibbee, Alvan Kibbee, and Lyra Bennett, Connecticut. By James Parrot, \$10, for himself, Jacob Lockerman, Joseph Graham, and Rigby Hopkins, Md. For Books, Rev. Reddick Horn, \$10, Illinois—and for D. B. Dorsey, \$10. Rev'd John S. Reese, \$9 75, for Books. Rev'd Daniel E. Reese, Sr. \$7 35, for Books.—John Constable, \$9 82, books and subscription.

Letters received by the publisher since the last number, from the following persons, viz:—

Wm. Harper, Jr. Centreville, Md. L. Hart, 2, Easton, Md. Samuel Smock, Smockville, Indiana, D. C. H. Emory, Centreville, Md. Rev. Payton Bibb, Antauga, Georgia. Z. Smith, Elberton, ditto. Rev. Ethel Tucker, ditto. W. S. Greenwood, Chester-Town, Md. Rev. D. Dewey, New York, (corrections made,) Robert Desilvex, Philadelphia. Rev. Reddick Horn, Sylvan Grove, Morgan Co. Illinois. Rev. John Gouge, Philadelphia. Augustus Webster, Abingdon, Md.—Robert Keys, Harper's Ferry, Va. Lewis Gassaway, Annapolis, Md. Edmund D. Tarver, Clear Creek, Tenn., John W. Barber, New Haven, Ct. Rev. Levi R. Reese, New York. Rev. C. H. Hines, Franklin, Tennessee. "Theophilus," (we are much obliged to you, for your politeness in handing over the list of subscribers.) John Green, Washington, Ky. John Campbell, Union-Town, Pa. Rev. Dr. Phinehas Price, Chester, Pa. Samuel Grace, Frederica, Delaware. Thomas Wardle, Philadelphia, Pa.

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